Fellowship in Prayer

"For a world united in prayer"

"O God, we rejoice in the beauty of thy world. It is thy handiwork and reflects thy glory. Every flower, tree, and mountain lifts a daily anthem of praise. Tune our spirits, that they may join the glad chorus. By thy loving kindness we ask it. Amen."

Volume IV April 1953 Number 2

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Volume IV April 1953 Number 2

PROMISE OF GOLDEN DAYS

By Grenville Kleiser

The unfolding time of spring brings new hope and courage to mankind. Nature gradually assumes her garb of warmth, tenderness and freshness. The sunshine searches out the hidden places of earth, and repeats her miracle of making the world a smiling flower garden.

Spring comes softly and gently to smooth away the rough lines of winter, filling the air with perfume and melody, and awakening things to life. It is the promise of golden days and lingering lights. It is the time of graceful transformation, when the secrets of nature are slowly revealed to the wondering senses.

Birds and blossoms, leaves and flowers, trees and mountains, give ever-increasing delight, and all nature seems to join as in one great choral song of praise and gratitude.

Give thanks to God
His beauty see;
Be still and know;
Just grateful be.

oooOooo

E V A N G E L I S M

Permanent Practical Demands

By Dr. William Ernest Hocking

(Continued from December issue)

Some of the abiding essence of Christianity is certainly contained in the four words which were so often used by Jesus: Repent, Believe, Love, Enter. These are, in rude outline, the four practical demands of the gospel.

Repentance. This is the first step out of 'lostness', for it contains an awareness of being lost: the only hopeless lostness is that of a person wholly contented with a false direction. Repentance is the state of mind of one who begins to feel that he has been worshiping a false god, placing some creature (such as a science) in the place of the Creator. This sense of inadequacy is the sign of the working in him of a better vision of truth; he may not see clearly what this positive thing is, but he is aware of the negation it arouses, the alienation from the false good. His repentance is the beginning of a new life. There are many in the present state of the world who have begun to repent in this sense, having lost their confidence in the cheaper, yes, even in the finer goods of civilization, so far as these lack the touch of infinitude which preserves them from mortality.

Believe and Love. These two demands go together; they are the requirements placed on cognition and on feeling; they are the positive attachments which the soul must win toward what is supersensible and real; they are its hold on God. The call for faith is not merely a demand for assent to a proposition; it is a demand for recognition of present reality, the concrete presence of God. It is a leap out of oneself, but a leap into the realization of self. It is a perception that the thing which has been working in me to make me dissatisfied with my former goods, to bring about my repentance, that thing, the object of my deepest longing, is here and with me. I must have the courage to recognize that what I have wanted to believe true is true. This deed of courage is faith. It includes a belief that the world can be changed, since good rather than evil is its true nature; it is this vital courage which is chiefly lacking, at this moment of history.

And when faith comes, one loses all the reasons for hatred and alienation and fear of men; the temper of love enters with the attainment of that central certainty and repose in the goodness of the most real. "We know that we have passed from death unto life, because we love the brethren."

But there remains the fourth injunction, Enter,--a call not for knowledge nor feeling but for decision and deed. This decision is primarily an individual and solitary act; but it is an act which involves union in an historical effort with other men. It is expressed by Jesus in various ways: Follow me; Take my yoke upon you; Strive to enter in at the strait gate; Go, work in my vineyard;-- but in all cases there hovers around the expression this issue, as to whether one does or does not "Enter the kingdom of heaven." It is a critical moment in the religious life of an individual when he sees its requirement as not merely being right, thinking right, feeling right, but as doing right, and as doing one particular right thing,--taking part in a joint effort in history to bring about a kingdom of God among men. This conscious demand--which specifies an active historical church as an organ of individual religion marks a difference between Christianity and any other of the great religions I know of, though all these religions have been missionary in their spirit and activity.

These demands are ancient demands; but we do not outgrow them. They are still the kernel of the gospel in its requirements, and in its promise or assurance that he who complies, with them "hath everlasting life," has the germ of eternity in him even now.

And we may remark in passing that they differ in two important points from the "common faith" which Professor Dewey has so powerfully recommended to his generation. Dewey saw, as few naturalists have seen, the reality of religious experience, and the element of rebirth of conversion which it involves. It implies, as he saw, a surrender of one's self to the wholehearted effort to realize ideal values, in the assurance that there is something in the nature of things which makes this effort a reasonable and hopeful one. The gospel says all this; but it adds two things which Dewey tried to keep out of the picture,

first, that this 'something in the nature of things' is the supernatural being, capable of solicitude for men, whom men have called God. Second, that this religious experience which is religiousness-in-general shall become a particular historical effort. Religion shall become 'a' religion (and every good pragmatist should join in this demand, for, on Dewey's principles, it is not generalities that do work in the world, but concrete entities). Religiousness part from 'a' religion remains a eunuch in the spiritual generations of history. It is this fourth demand of the gospel which constitutes of religious truth a church, dedicated to the task of realizing, not sporadic "ideal values" but a kingdom of God in history. It is through the religious organization that the wills of men, sharpened to self-surrender by the new vision of life, flow together into the very concrete though infinite enterprise of the salvation of the world.

If any change should break the minds of men away from these conceptions of the gospel, and from this historic task, it would ipso facto break them away from Christianity itself. The force of modern conditions whether upon the church or upon the mission can only be to deepen our realization of these eternal elements of the faith.

(To be continued next issue)

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THE EMPTY CROSS

The Cross of Christ within my heart
Is empty -- shining still;
The Man Who hung upon that Cross
Bowed to His Father's Will.

My Saviour is not dead today,
He lives with God, above;
So we may live if we will dwell
In His protecting love.

--Mary Lavinia Silvia

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PRAYER'S POWERFUL PRESENCE
By Leo Louis Martello

One day, while walking in New York's Washington Square Park, I noticed a small sparrow take wing, and soaring upward, singing, the bird seemed confidently sure of its destination. But the poor creature lacked sufficient strength to fight the strong winds, and its flight was made irregular and inconstant, descending more and more, all the while wildly flapping its wings. Finally the bird rested on the Washington Square Arch where it remained until the raging wind subsided.

As I sat on the park bench, the sun came out, the air took on more warmth. I looked up and lo! now the sparrow took wing again, this time making a prosperous flight, singing as if it had learned music from the angels, its course now calm and regular. Watching the bird disappear into the horizon, I felt a tremendous feeling of calm overcome me, and too, knew that I had just learned a good lesson!

The sparrow was a reflection of myself when I prayed with a troubled, disturbed mind. Such prayers are overruled by the storming tempest of angry emotions. They are erratic, irregular, inconstant, and disunited. To pray with anger is to overwhelm the purpose of prayer. For anger is an instrument and here it becomes stronger than the prime agent. There is a conflict. Like the bird with its jerky motions at first, prayers made with a resentful or injured attitude completely dominate your thoughts.

It is only after the strong wind of anger has subsided should we pray. Then our thoughts are in order, our minds are clear, our feelings are positive, our attitudes right. Prayers made in a calm state of mind ascend into heaven just as the sparrow did. There are no obstructions, no setbacks, no disturbing winds to divert the prayers from their intended path. The holy bird carries it straight to God, where it remains, only to return with God's blessings.

God does not care about the music of our prayers, how melodious they are; the arithmetic, how many; the geometry, how long they are; nor the logic of our prayers, how methodical they are. What interests Him is the divinity of our prayers, how heart-sprung they are. It is not gifts, but graces, which prevail in prayers. A perfect prayer

often is wordless. It is not so much what you say, but that what you say has sincerity, deep-felt, behind it.

Self-discipline is the result of prayer. Not the thoughtless, repetitious utterances of which we are accustomed to doing, but the prayer for prayer's sake. We have all heard the mechanical, monotonous prayers in public places, but only when we are asked to bow our heads and pray, silently, are we free from distractions. Public praying is all well and good--but silent prayer seems better.

Silent prayer gives no one an excuse of not being able to find a place private enough. Our Lord prayed on a mountain, Peter on the housetop, Isaac in the field, Jonah in the whale's belly and Nathaniel under a fig tree. Any place can serve as a sanctuary. I have prayed on the subways, walking to the grocery store, watching the flight of the little sparrow in the park. Since God is everywhere, He will always hear you, no matter what your language. He dosen't need a translator. Tell Him your desires in good faith and they will be heard and answered if in His infinite wisdom He knows what you ask is for the best.

The best time for prayer is in the morning upon awaking. This does not mean that you should not pray during the rest of the day, but that prayer at dawn is the most positive way of starting the day right. It is good to pray at night, also, but then the day is ended; you have done your deeds, good or bad. Morning to the day is like youth to an adult. If begun well there usually follows in old age a virtuous life and a harmonious existence. If begun wrongly, it is more difficult to do the correct thing.

When you pray, do not try to bargain with God, telling Him that if you get what you want, henceforth, you will be forever good. Do not stress what you want but what He desires. Present your petition to God. But successful prayer depends upon prosecuting your suit. Do not let your petition lie in the court of Heaven, to do nothing else about it but wait. Press your suit by further prayer. His answer will not come in the immediate fulfillment of your wishes but in other, often small, ways. He cannot be expected to do all the work. You must do

your part too. Just asking for a thing then sitting back to wait for its fulfillment will accomplish nothing. Remember the old axion: "God helps those who help themselves."

There are many ways in which to pray. Nature in all its God-created splendour produces prayer of the eyes in those of sensitivity. To just watch a beautiful painting, or flower, or delicate butterfly is a prayer of sorts. Pray in deeds by helping those in need. By doing for others you are preparing the groundwork for God to do things for you. And above all, if you have the opportunity, drop into the nearest church, whether Protestant, Catholic or Jewish. Your mere presence there will give you a spiritual lift, a sense of well being, of being on intimate terms with God. Yes, the powerful presence of prayer is everywhere. Do not abuse but use it!

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PRAYER FOR GRACE

Make me like the lily's cup,
As modest, pure and sweet;
My soul touched with a golden glow
To guide a wanderer's lonely feet
Unto the doorway of my heart,
Where long experience with life
Has taught me how to understand
The ones who suffer in earth's strife.

Help me to give without reserve
The fragrance of love's rich perfume,
The gentle thoughts of peace and joy,
Their darkened pathway to illume.
Grant me the lily's poise and grace,
Its beauty in earth's garden fair,
Serene amid sunshine or rain,
The light of hope with all to share.

--Ae'lis Churchill Chaphe.

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T U R N A B O U T F A C E

By Grenville Kleiser

REGRET, COMPLAINT, FEAR, worry, and opposition to life are disease-producing and disintegrating.

Here is a man who wonders why God permits him to suffer, but does n o t realize that his suffering is largely self-imposed.

WHAT HE NEEDS is to face his faults fearlessly and root them out by changing h i s health-destroying thoughts to thoughts of good will, faith, high purpose, and obedience to divine law.

If you are such a person, desirous of readjusting yourself to life, first recognize your own faults and see the utter futility of your wrong thinking. There must be a turn about face on y o u r part in order to establish your life upon a sound foundation.

* * *

THIS WILL BE OF VALUE TO YOU in formulating your plans for a new personality:

Be unselfish; have an ideal outlook; see yourself as you would like to be, healthy, happy, well-adjusted to life, helpful, widely sympathetic and ever ready with an encouraging work.

Your harmful states of mind will cease to trouble you if you refuse them attention. Your fears will die of inanition.

When you stop thinking of any experience as too hard, you will have made a decided step in wise adjustment to life. Experience becomes infinitely pleasanter when you realize the futility of all regret, complaint, and opposition. It is a matter of health and economy for you, it is a source of happiness to yourself and to your friends, if you habitually look for the good wherever you are, and thus show you are superior to all that is belittling and mean.

FEELINGS OF RESENTMENT, PRIDE, AND UNFORGIVENESS will

work mischief in your life. Learn that fears, resentments, complaints, and morbid thoughts adversely affect your health and happiness.

* * *

LONGFELLOW SAID: "Let us then labor for an inward stillness--an inward stillness and an inward healing; that perfect silence where the lips and heart are still and we no longer entertain our own imperfect thoughts and vain opinions, but God alone speaks in us, and we wait in singleness of heart, that we may know His will, and in the silence of our spirits, that we may do His will, and do that only."

oooOooo

RESURRECTION

I stand in the arena of both dire and beautiful experience,
Nor ask for peace nor for the stilling of my pain,
Until the Light Within dispels the darkness,
And sets me firmly on the path again.

I'll take whatever comes with gladness,
Treading the small old path that leads to heaven's domain,
Accepting one by one life's trials and tribulations,
Knowing that all rebellion is in vain.

Through the long vista of days and night unending,
Move shadowy forms with Light and Vision blest,
Forerunners of the God in Man, triumphant,
One shining Figure leading all the rest.

Again the hour of Resurrection
Strikes its clear note of hope on Easter morn,
All nature sings the glad song of creation--
Eternal Spring waits breathless to be born.

--Mabel Burlingham.

oooOooo

OUR FATHER

Our Father which art in heaven

Help us to believe this day that there is a power to lift us up which is stronger than all the things that hold us down.

Hallowed be Thy name

Help us to be sensitive to what is beautiful and responsive to what is good so that day by day we may grow more sure of the holiness of life, in which we want to trust.

Thy kingdom come

Help us to be quick to see and ready to encourage whatever brings a better meaning of God into what otherwise might be the common round of the uninspired day.

Thy will be done on earth as it is in heaven

Help us to believe that the ideals of the spirit are not a far-off dream, but a power to command our loyalty and direct our life here in our real earth.

Give us this day our daily bread

Open the way for us to earn an honest living without anxiety, but let us never forget the needs of others: so make us want only that benefit for ourselves which will also be their gain.

And forgive us our trespasses as we forgive those who trespass against us

Make us patient and sympathetic with the shortcomings of others, especially of those we love, and keep us sternly watchful only of our own. Let us never grow hard with the unconscious cruelty of those who measure themselves by mean standards and so think they have excelled. Keep our eyes lifted to the highest so that we can be humble

and see the failures of others, but forgiving, because we know how much there is of which we need to be forgiven.

And lead us not into temptation, but deliver us from evil

Let us not go carelessly this day within the range of any evil we cannot resist but if in the path of duty we must go where temptation is, give us strength and sincerity to meet it without fear.

For thine is the kingdom and the power and glory forever. Amen.

And so in our hearts may we carry the knowledge that Thy greatness is above and around us and that Thy grace through Jesus Christ our Master is sufficient for all our needs. Amen.

--By Theodore Carswell Hume.

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Dr. and Mrs. Edward H. Hume)

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SURRENDER, RESURRECTION AND ASCENSION

By Harry Halsey Starrett

When the human will surrenders to The Divine Will, that is the rebirth, in fulfillment of The Divine Command "Ye must be born again;" When old things pass away and all things become new. This is the victory over self; the victory over death; this is the resurrection from the dead and the ascension into heaven; the transition from illusion to REALITY; from duality to ONENESS; the reuniting of man with God; the return of the prodigal son to the loving embrace of a merciful Father and his entrance into the sublime estate which is the home of the illumined.

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WHAT EASTER MEANS

By Peter Marshall

"If Christ be not risen, your faith is vain; . . ."
(I Corinthians 15:17)

Easter has come again.
The spell of it is upon us.
The words "He is Risen" are written in purple against a background of Easter lilies, whose waxen throats are trumpets heralding glad news--if you have ears to hear.
The hedges too—and the bushes, abloom and aflame, seem to know something, seem eager to tell us something . . .
This is their message . . . "Christ is Risen."
But is it true--this Resurrection?
Did Jesus of Nazareth rise from the dead?
Did He appear to His contemporaries?
Is He alive right now?
The Apostle Paul compels us to think of it.
Well, suppose it were not true.
Take a good look at what the results would have been.
Then the whole course of history would have been different.
The apostles who walked with Jesus for three years would have been embittered and disillusioned men--
followers of a Lost Cause . . .
deluded men, cruelly deceived.
They would have scattered back to their backwater villages
to fish and keep books.
Christianity would not have spilled over the frontiers of Palestine across the Mediterranean and out over the world.
There would have been no witnessing, since there would have been nothing to tell.
There would have been no Christian church of any kind, for the ethic which Jesus had preached would have been without dynamics or drive.
It would have been beautiful—but dead, lifeless.
A man, a good man, had lived, taught and died.
That is not a Gospel.
The New Testament would not have been written.
We would never have heard of Paul of Tarsus, for it was the Risen Lord who changed the course of his life on the dusty Damascus Road.
The British Isles would still be pagan.

There would have been no Magna Charta . . .
no democracy anywhere in the world . . .
nothing but oppression . . .
tyranny . . .
the exploitation of human beings by other human beings.
There would have been no Declaration of Independence and no Bill of Rights.
There would be no Sunday.
There would be no hospitals . . .
no orphanages . . .
no care of the aged . . .
no such things as Community Chest . . .
no Christmas.
We would all be afraid of death--with no hope beyond the grave. If you have never witnessed the black tragedy of death breaking into a family where there is no Christian faith, let me tell you I know of nothing blacker than that.
But the Apostle Paul makes this flaming fact of Easter a very personal matter.
"If Christ be not risen," writes Paul, "your faith is vain"--
you--John Smith, government worker,
you--Mary Smith, housewife.
Why? Why is your belief in the Resurrection that important? Because, over and over, Christ made an astonishing claim about Himself.
"He that hath seen me, hath seen the Father," He said.
But if death ended everything for Him, then His every claim would be invalidated, for how could the God-man die?
Every stroke of the portrait of a Father of love which He painted for us would then be suspect.
What could He know about God more than any other man?
We could then not believe the Sermon on the Mount.
We might as well throw away the instructions for living which He gave us.
Yes, Paul is right.
"If Christ be not risen, your faith is vain."
Further, if Christ is not alive today, then you and I are on our own.
No help of any kind is to be had outside ourselves.
You need not bother ever praying again . . .
ever asking God to help you . . .
for if He could not help Jesus--with His perfect life--

then He can't help us.
Moreover, Paul goes on, "you are still in your sins."
All the failures and disappointments of the past which sometimes rise to haunt you,
you'll just have to bear them now forever.
There's no way for your mistakes to be forgiven . . .
no way to get that wonderful feeling of being made clean again on the inside.
For Christ--the Saviour--was to have dealt with our sins--
yours and mine--
Instead--if He be not risen--
our sins dealt with Him,
killed Him,
took away our last hope.
The Apostle goes on ruthlessly.
The alternatives grow sharper--
The shadows grow more sinister.
"If Christ be not risen,
then they which are fallen asleep in Christ are perished."
As you and I grow older, the feeling grows on us that our lives here are over almost before they begin.
There are so many things we want to do . . .
so many dreams to see fulfilled . . .
And there is so little time . . .
But if Christ did not conquer mankind's last enemy--death--
then neither can we.
In that case, the grave is the end.
Our lives on this planet become meaningless, empty gestures.
All of this gives us a sketchy picture of what would be the situation, had not Jesus risen on the third day.
Most of us won't face up to such alternatives as these.
They are too grim!
"But thank God," Paul writes triumphantly--
"Christ did rise from the dead!"
And we moderns might well ask Paul how he can be so sure...
How can we be sure that Christ is alive?
Hear the Apostle speaking . . .
"I didn't believe it myself at first.
Nor was I willing to let anyone else believe it.
I assiduously persecuted those who did.
"But then I met the Risen Christ for myself--
came face to face with Him on the Road to Damascus . . .

I'll never forget it.
I'll never get over it.
I could never doubt again.
"After that I met men and women
who had seen the Risen Christ . . .
talked to Him . . .
eaten meals with Him.
"In fact, He was seen of above five hundred people at one time; some of them are still alive.
I have talked to many of them.
"They had knowledge of Jesus, knew that He was with them,
guiding them . . .
helping them . . .
giving them strength and power.
Life changed for them, and they were changed for life.
"Many of them have been persecuted for their faith.
Some of them have been tortured--crucified, or thrown to the lions.
And you know, you don't die for a lie,
for something you aren't sure about.
That's how I know that Jesus rose from the dead."
Sometimes you go to church--at least on Easter.
It seems a little easier to believe then.
You hear the Scriptures read, and it sounds fine,
but still you think it mere emotion.
The words you hear have no authority in your mind and heart.
It is all very well, you reflect, for Paul and the others to speak about this Jesus appearing to them.
talking to them . . .
guiding them . . .
All very well for them . . .
But it hasn't happened to you . . .
Well, would you like it to happen?
It can . . .
In the end, there are some things which cannot be proved by reason alone.
The Resurrection is one.
There is really only one way for you to be sure that Jesus Christ is alive today.
Get in Touch with Him.
Accept His invitation:
"Come unto me...You are my friends."

Try Him as your Friend.
You can prove for yourself that Christ is alive and real and close to you.
The only laboratory you need for this experiment of faith is your soul.
And when you do try this, you'll have experiences of your own piling up into overwhelming conviction . . .
You'll be able to say--as have thousands of men and women down through the centuries, "I know that my Redeemer liveth!"
"I know because He cares about me and what I do . . .
He helps me when I need greater strength than my own . .
He tells me what to do when I'm stumped . . .
He corrects me when I'm wrong . . .
I no longer feel that life is futile . . .
It has a purpose now . . .
My happiness is no longer dependent on things . . ."
And so, to you too, can come the same wonderful changes that have come to other men and women all down through the years.
This is the real meaning of Easter.
Forget the bunny rabbits and the colored eggs.
Forget the symbols of spring that so often conceal and confuse the real Easter.
Does Easter make any difference in your life?
Just this difference--death or life--
Glorious life, beginning right now.
Christ is Risen!
Happy Easter!

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(Observed by Mrs. Frank W. Lovejoy)

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P R A Y E R:

"Almighty and Eternal God, who willest that we should have life and have it abundantly, fit us for that life more abundant than any we now know, which eye hath not seen, nor ear heard, but which Thou dost prepare for them that love Thee. Amen."

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P R A Y E R

Prayer is a force as vital as electricity, a force that can only be utilized by those who love and trust God, and let the stream of their life purpose run along in the stream of his Great Will. When we put the drop of our tiny will into the stream of His deathless purpose, we may ask anything and it shall be done for us. When we abide in Christ, our tiny will becomes an atom in His Almighty Will and in His Name we speak spiritual continents into being. If what we have said concerning the nature of prayer is true, then prayer is our sublimest privilege.

--Author Unknown.

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I PRAYED TODAY

By Grace Noll Crowell

In my quiet room I talked with my Friend today;
I opened my heart to Him with its weight of care.
I spoke of the burdens I carried along the way;
I sought His help as I knelt at His feet in prayer.
I told Him my griefs, forgetting He knew them all;
I prayed for my own, forgetting that He could see
Within their hearts each need, though great or small,
Each unsolved problem and dark perplexity.

In my quiet room I talked with the Friend I love,
As He engineered His planets, His stars, His suns;
My little world was what I was dreaming of,
My little day, and my own near precious ones.
And He with His hands on the universe, His eyes
Upon endless space and the sweep of eternity,
Bent above me, listening to my cries,
And forgetting my faults and failures, answered me.

From - SONGS OF HOPE
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B R O T H E R S A L L

By Rose H. Anderson

Sullenly the storm clouds gathered over the land of Abraham, for the Lord of creation was paying the price of redemption for His beloved earthly children. The earth trembled so the tall Cedars shook as though moved by unseen hands, while the dove left her nest and knew not where to seek for shelter. Gabin, the tentmaker's young son looked with rebellious eyes at the tall Cedars. Brokenly he shouted at them as he brushed tears from his face: "Must you also show weakness who should be a tower of strength and might?"

For the young heart of Gabin had become familiar with grief so he knew not which way to turn. His widowed father had married a woman not to Gabin's liking, so that peace no longer dwelt within their household. It seemed Gabin could not please her, no matter how hard he tried. Being of hasty temper she had given a beating and his father had not interfered. To ease his grief, he had wandered far and soon was standing on the crest of a hill called Calvary.

The wind dried the tears on his face as with a child's curiosity he neared the place of suffering. Here was much noise and confusion; some were shouting with excitement and glee as though a Roman holiday were being enjoyed, while others were sobbing forth in heartbreak. Young Gabin asked one of the weeping ones: "What is this? A Roman holiday? Why are you weeping? These friends of yours?" He pointed toward the Crosses.

The old weeping one looked upon the youth, then sobbed: "Little one, this is the darkest hour of mankind! They have put to death our beloved Friend, the great Shepherd! How are we to bear the dark nights without the Presence of our Lord! How dark shall all nights be without Him!"

With the wisdom of a child, Gabin looked up to the Crosses, then asked: "Your Friend is the One on the center Cross? He is different from the other two."

"Aye, He is different; so different, so wonderful, that others became jealous of Him. So they nailed Him to a Cross! He, Who is so kind and gentle. Dear Father of

A b r a h a m, must our Friend suffer so! Behold how He suffers--"

Forgotten was his trouble as Gabin looked with horror upon the cruelty of mankind. Then to his ears came a tortured cry: "My God! My God! Why hast Thou forsaken Me!" Gabin stood as though transfixed as he listened to other words of the suffering Lord of creation. Yet a great truth dawned within his heart. He was not alone in his grief and suffering.

W a l k i n g homeward, he shouted at the Cedar: "We are all brothers, for we all know what pain is, so, thus, we learn to bear it and do the best we can. Brothers all."

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INTERCESSION

The s o u l of praying for others is creative sympathy, from which good will a n d love flow constantly t o a l l men. This sympathy also fruits in the giving that keeps the missionary in his field, a n d in the active friendship that stimulates him to his best. The circuit of power for converting others is not broken at God's end, but at our end. True intercession removes the tyranny of inner selfishness and indifference, making us willing channels in completing the circuit of power.

Besides interceding with our evil selves, we can aid God by interceding with others who are holding out against him. True, this requires deep love and good will. But that is our high task. The elder brother in the parable of the prodigal son lost the opportunity of a lifetime. He could have joined his father in creative desire and sympathy, preparing for the welcome. He could even have pursued his prodigal brother as an evangel of the father's love.

God's best opportunities for working true wonders come when men band together in the concerted love and sympathy that transforms a community by using God socially. The churches, by rising as a mighty army of deathless good will, could be invincible in converting nations.

--Rev. Roy Wallace Thomas
in WE PRAY THEE, LORD.

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PROGRESS

The space which this editorial occupies could well carry a challenge to world religions, - as we have often done in the past. But today, there are so many "signs" of an awakening that we feel justified in pausing to take stock of the changing conditions. Not that we intend to lessen the drive for purer faiths and a deepened sense of religious fervor, but a word of encouragement is not amiss.

Not at all in the order of their importance, we will list a few passing events:

Looking forward to the day of coronation, Queen Elizabeth has made a request--"pray for me on that day." Word from England indicates this request has had a profound effect upon the English people. It cannot help but affect larger blocks than English-speaking people.

President Eisenhower halted all inaugural proceedings to read reverently a prayer written by himself. Later he joined a church of his own choice. Prayers are now prevalent in many government deliberations.

Greater pressure is being exerted upon United Nations to recognize religion in their proceedings. One of our trustees introduced a resolution that U N E S C O support "a comparative study of religions as a means of promoting understanding." Praise God for this!

A new organization has been incorporated in U. S. A. to get a l l religions to exert greater influence upon United Nations.

A new organization is also being incorporated in England to urge the study of world religions in colleges and universities around the globe.

The churches in South America, at last, have awakened to the threat of dictatorship which hangs over them.

Reports indicate that there is a growing individualism in countries where freedom does not exist, and even dictators die.

The dedication of the Baha'i Temple in Wilmette, Illinois, May 2, 1953, will attract thousands of all faiths and will gain wide-spread publicity.

In addition to the foregoing is the pronounced increase in the sale of religious literature. Omitting the "publicity" which ushered in the "New Bible," the single instance

of sustained demand for "A Man Called Peter" is evidence that people are interested in religion. Mrs. Marshall says that the stream of appreciative letters she receives is an indication of a religious awakening which Christian leaders might fan into a fire of spiritual regeneration.

The above is but a partial list of passing events of particular significance affecting our spiritual thinking. We should take heart but still recognize that, with this turn, much more work must be done. It is no time to relax our efforts. A great deal of the change has been wrought through sincere heart searchings and more work on our part will stimulate greater heart changes. For that, in reality, is where the need is greatest.

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DAFFODILS

Bowl of daffodils on my sill,
Bringing sunshine closer still,
From your shrine of "crackle" gray,
Nodding as the light winds play,
Freshly picked from Nature's sod,
Nurtured by the hand of God,
Spreading gladness everywhere,--
Tell me, is that why you wear
A crown of gold?

--Elizabeth Kleiser.

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THOUGHTS ON PRAYER

By Rev. W. J. Thompson, D. D.

We need to remember that prayer is a dialogue, not a monologue.

The Psalmist not only cried--"Hear me, O Lord"--He added this: "Cause me to hear."

Too often prayer is regarded as a one-sided conversation, ending with Supplication to God, when it should include Communion with Him!

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ITEMS OF INTEREST

A Century of Baha'i. A beautiful, white domed temple that soars nearly 200 feet into the air will be given to all mankind by the Baha'is of the world on May 2, 1953, the one hundredth anniversay of the Baha'i World Faith. Ornamented with white crystalline and opaque quartz, the Baha'i House of Worship at Wilmette, Illinois, appears from a distance to be a mountain of lace and delicate filigree. Fifty years in construction, this unusual building has attracted a record amount of publicity and visitors.
The June issue of FELLOWSHIP IN PRAYER will contain a brief account of the dedication.

Easter and Passover. Christians and Jews celebrate practically at the same time their respective Easter and Passover holidays. There is far more significance than mere coincidence in the contiguous events. The Passover of the Jews represents freedom from bondage. The Passover to the Christian became the Lord's Supper and its beginning of ages of new development. There should be a closer tie between these two great faiths than now exists.

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APPRECIATION

We are always grateful to our contributing editors for their recurring participation. Also additional gratitude is accorded those making possible the use of "What Easter Means," "Our Father," and "I Prayed Today."

Appreciation, likewise, is expressed for--

"The Empty Cross"	- Mrs. Mary Lavinia Silvia
"Prayer's Powerful Presence"	- Leo Louis Martello
"Prayer For Grace" and	
"The Presence"	- Ae'lis Churchill Chaphe
"Resurrection"	- Mrs. Mabel C. Burlingham
"Brothers All"	- Rose H. Anderson
"Daffodils"	- Mrs. Elizabeth Kleiser
"Thoughts on Prayer"	- Rev. W. J. Thompson, D. D.

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NOTICES

As a result of the notice in the February issue of FELLOWSHIP IN PRAYER, there is an awakening in the establishment of new local prayer groups. This need not interfere with personal church responsibilities, although local interchurch organizations may be formed to acquire intercourse between faiths and a deeper consciousness of the Oneness of God.

Remember always the objective of Fellowship in Prayer which is:

> "To promote the practice of prayer among all religious faiths whose fundamental belief is in God, regardless of race, creed or color, and whose tenets include the universal attributes of truth, honesty, justice and mercy, that thereby there may arise a closer relation to Almighty God and a deeper spirit of fellowship among mankind."

FELLOWSHIP IN PRAYER annual subscription rate is $2.00 — this is based upon the minimum printing unit. With an increase of subscribers, or larger contributions toward the work, this cost could be reduced. Right now the publication is the backbone of the program, and is a powerful influence in the lives of many people. Help from anyone sincerely interested in the work will be gratefully acknowledged.

Across the street from the "Little Church Around the Corner," our office is located in the business section of the Hotel Seville. Visitors are always welcome and the address is:

22 East 29th Street, New York 16, N. Y.
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The next issue of FELLOWSHIP IN PRAYER will carry some important notices. Some back issues are available at 25¢ per copy and will be sent to you upon request.

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THE PRESENCE

Entirely alone one can never be,
In a shack, a mansion, or beside the sea;
There is always a Presence waiting near
To lighten our sorrow, dissipate fear;

He asks no questions because He knows
Whether skies are gray or sunlight glows;
When all is lost and we stand bereft
Of the last fond hope our heart had left;
Wise, sympathetic, He understands,
Closely holding our frightened hands
Until the trembling and fear have passed,
The sky no longer overcast;

His gentle smile, assurance sweet
That we can keep step with His blessed feet;
Guide and Counsellor, Saviour and Friend,
The One in whom all graces blend,
Yet tenderly calling us His own,
This Presence who never leaves us alone.

--Ae'lis Churchill Chaphe.

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